Malaysia Message

SINGAPORE.
SEPTEMBER, 1937.
VOLUME 47.
Nº 9.

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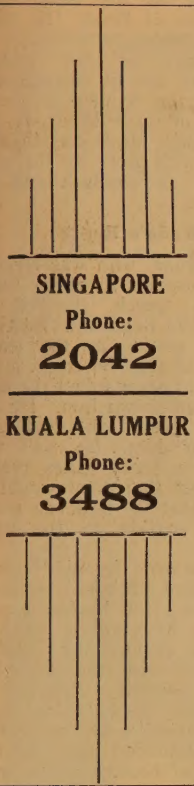

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PERSONALS

BISHOP and MRS. EDWIN F. LEE returned to Malaya by the "Op ten Noort" Friday, August 27th. Bishop Lee plans to sail for the Philippines September 5th or 6th to be gone until October 17th.

DR. FRANK RAWLINSON, British-born American, editor of the *Chinese Recorder* and one of China's best known missionaries, was killed on the Bund in Shanghai during the first day of the bombing in the recent Sino-Japanese war.

MISS MARION ROYCE of Malacca spent the first part of her vacation in Singapore, receiving medical treatment. She sailed on the K.P.M. boat Monday, August 23rd, for Sumatra where she is spending a few weeks holiday at Brastagi.

The REV. and MRS. S. A. PHILLIPS announce the marriage of their eldest daughter GRACE CHRISTIE to MR. DAVID A. N. DEVASAGAYAM, eldest son of the REV. and MRS. D. A. DEVASAGAYAM, at Wesley Church, Seremban, Monday, 16th of August, 1937. A reception was held in the Anglo-Chinese School Hall after the wedding. Mr. David Devasagayam is employed in the Post Office, Seremban.

MRS. L. B. JENKINS, of Telok Anson, after an appendectomy at the Batu Gajah Hospital early in August, is now recuperating at home. The Jenkins were unable to spend their school holidays at Fraser's Hill, as they had planned, due to the illness of their daughter, MARIEL LOUISE.

GEORGE M. SCHURR, son of the REV. and MRS. W. A. Schurr of Kuala Lumpur has been confined to bed, recovering from a broken leg.

The REV. and MRS. CHEW HOCK Hin, of Paya Lebar, Singapore, sailed for Java on the K.P.M. Op ten Noord. Friday August 13th, for the school holidays. Mr. Chew Hock Hin has been invited by Chinese Methodist groups in Java to conduct evangelistic meetings during his weeks in Java. He plans to spend most of his time in Batavia where he served several years as pastor.

MR. FOONG CHU WENG, of the tutorial staff of the Anglo-Chinese School, Ipoh, and MISS HONG BEE JIN, of Ipoh, were united in marriage at the Wesley Church, Ipoh, during the third week of August.

MRS. W. K. WILTON, with her two daughters, Meriam and Antoinette, Wesley Church, Singapore, sailed on the S.S. Narbada for Auckland, N. Zealand, Thursday, August 19. Mr. Wilton, Government Surveyor, is expecting shortly to be transferred to Seremban.

DR. R. L. ARCHER returned to Singapore from the mid-year Finance Committee meetings held in Sumatra, by K.P.M. steamer August 6th. He left for Malacca August 24th to act as Dean of the Tamil Pastors' School. The Pastors' School begins on the evening of August 25th and is to conclude September 2nd.

MISS MARY HOWELL and MISS PETULA DUMEZ of Palembang were recent visitors to Singapore for ten days, returning to Palembang Wednesday, August 18th.

The REV. and MRS. DAREL MCFERREN, new missionaries appointed to Sumatra, are due to arrive in Singapore September 15th by the "Hakone Maru." They will proceed at once for Sumatra.

MR. and MRS. P. E. THOMAS of Singapore sailed for Java Friday, August 13th, and returned to Singapore Monday, August 30th.

RAJA SIR ABDUL AZIZ
Guest of His Old School Mates

Under the auspices of the Old Boys' and Old Girls' Associations of the Anglo-Chinese Boys' and Girls' Schools Ipoh, the Raja Muda of Perak, Raja Sir Abdul Aziz, was entertained at a dinner party at the Anglo-Chinese Boys' School hall on Friday night August 20th when he was felicitated on the recent high honour of K.B.E. conferred on him by His Majesty the King.

Mr. Chin Thin Yee, president of the Anglo-Chinese School Old Boys' Association, presided at the function and covers were laid for about a hundred. The other prominent guests and hosts who attended the dinner were the Raja Bendahara of Perak, the Datoh Panglima Kinta, Mr. and Mrs. Leong Sin Nam, Mr. and Mrs. S. Seenivasagam, the Hon. Dr. K. T. Khong, Mr. and Mrs. Percy B. Bell, Dr. Chong Tak Nam, Dr. and Mrs. Teh Lean Swee and Mr. and Mrs. J. Appaduray.

Chairman's Congratulations

After the loyal toasts of H. M. the King, H. M. the Queen and the Royal Family and H. H. the Sultan of Perak had been duly pledged, Mr. V. D. Kuppusamy, in a highly interesting speech, toasted the health of the guest-of-honour. The speaker said the Raja Muda had kept himself busy for many years not only with the discharge of his duties as Raja Muda but also in the interests of the various communities of Perak. He had served on numerous Committees, given his patronage to all worthy causes, promoted inter-racial harmony and encouraged sport, particularly tennis of which he is a keen enthusiast. Although his residence is in Telok Anson, distance has never kept him away from duty or any important function no matter in what part of the State it is.

"If His Highness will pardon me for using the word, he is a great propagandist, for he has travelled frequently throughout the State and up the Perak River encouraging the kampong Malays to be self-supporting, and teaching one and all the dignity of labour.

"In addition to his multifarious duties in the State of Perak, His Highness was called upon to serve as an Unofficial Member of the Federal Council, and here too he distinguished himself by rendering yeoman service to all communities in the F.M.S. To put it briefly, the Raja Muda has literally covered himself with glory by the work he has done in an unselfish and ungrudging manner."

Raja Muda's Reply

The Raja Muda, who was received with loud applause on rising to speak, in a humorous speech, thanked the members of the Old Boys' and Old Girls' Associations for getting up that entertainment and said that he could assure them that he could never forget the kindness that they had shown him. He also thanked all the guests who had come there to honour him. He was very pleased to see so many ladies present there and he felt that they would all agree with him that the ladies in reality lent a air of sparkle to the whole function.

He congratulated the old boys of the Anglo-Chinese School, including himself, (laughter) for having successfully formed the Association. An Association like that enabled the old boys to keep in touch with the old school and, in fact, it formed a link between the past and the present. He hoped that the Association would grow from strength to strength and more old boys would join it and become active members.

—Times of Malaya, Ipoh.

We regret to announce the death of MARSITA, infant daughter of MR. and MRS. S. M. SIANTURI, missionaries of the Home Missionary Society, at the Kaban Djahe Mission Hospital, Sumatra, August 8th. Marsita was born November 29th, 1935. at Telok Anson. Some months ago she was taken ill and it was thought that a change of climate might restore her to health, so Mr. and Mrs. Sianturi journeyed to Sumatra for this purpose. Mr. Sianturi left his wife and daughter at the Mission Hospital, Kaban Djahe and returned in July to his work among the Sakais of the Cameron Highlands. After receiving the news of the death of his daughter, Mr. Sianturi left for Sumatra, Friday, August 12th. On behalf of the Malaysia Message and their many friends in Malaya, we wish to extend to Mr. and Mrs. Sianturi our heart-felt sympathy in their bereavement. While in Sumatra, Mr. Sianturi may be addressed c/o Soetan Badiaradja, Ambacht School Weg, Sibolga, West Sumatra.

Mr. Sianturi has recently completed a course of training as Hospital Dresser, at Telok Anson General Hospital. His medical training will be of especial value to the general Home Missionary programme among the Sakais. We trust that the Lord of All Comfort will enable Mr. and Mrs. Sianturi to return to the work to which He has called them and that they will be privileged to spend many fruitful years in service to the children of the jungle.

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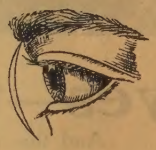

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The Malaysia Message
September, 1937. Vol. 47. No. 9

THE NEW LIFE MOVEMENT IN CHINA

Interpreted by Madame Chiang Kai-shek

From Radio Broadcast speech, reprinted from The People's Tribune, Shanghai

THE New Life Movement was inaugurated three years ago to quicken and to deepen the work of reconstruction in China. Since then the nation has progressed farther than we had dared to hope, giving us a new faith in the future of our race. After these three years of experience we are more than ever convinced that the most vital force in the reconstruction of our nation is the spiritual life of the people.

It has been a long and difficult task, and one that has required the cooperation of all the leaders of the nation, to unite China's scattered troops into one strong national army. It has not been easy to improve communications, remodel cities and set forces in motion that will eventually improve the living conditions of farmers and workers. Yet in the long run these are the outward signs of a new controlling principle, a new law of life which we are slowly learning to follow.

This energy and courage animating our people, and sometimes referred to as the national renaissance, has been at work in China for two decades. In a very real sense, the New Life Movement is gathering together spiritual forces that are partly indigenous and partly from abroad. The New Life Movement is slowly winning the confidence of the people, for we are still very conservative, and is fast becoming a centre where all agencies, both governmental and private, interested in the welfare of the people, may find a common meeting ground.

Heretofore various organizations shouldering the burden of building a new social order have not only been scattered but they have oftentimes been perplexed by what seems to be cross-currents within the life of the nation. The river of New Life released three years ago in Nanchang is gradually gathering into one great flood embodying the currents of life and thought that go to unify and reconstruct the nation.

A year ago, on the occasion of the second anniversary of the New Life Movement, the Generalissimo emphasized three immediate needs of the nation: sincerity, efficiency and living of the New Life. During the same year mistakes may have been made but none can question the sincerity of our national leaders. Most of them have been lending a hand as the nation emerges from the mediæval into the modern world. Those who have failed us are those who have refused to pay the price of living the New Life. "You cannot serve God and mammon"; you cannot live a regenerated vitalized life and at the same time maintain a selfish attitude toward society.

On this our third anniversary it is fitting that we should review some of the accomplishments of the past and perhaps more important still outline the most pressing needs of the nation.

First and foremost let us mention *the needs for unity and internal peace.*

The policy of the National Government is entirely one of harmonizing, composing and settling all differences through peaceful means, thus preserving national resources and strengthening the faith of the people in the ability of the nation to weather any storm. The unification of the armies is not sufficient in itself. There must go with it that oneness of purpose and broadmindedness that enables men of all parties and of every faith to keep in step, regardless of conditions, and while keeping in step to work together for the commonwealth.

Throughout the country there are still minor disturbances where hungry men, masquerading as bandits, take by force from their neighbours and from travellers what society should provide for them in some other way.

Economic Betterment and Education

Benjamin Franklin has well said, "Poverty often deprives a man of all spirit and virtue; it is hard for an empty bag to stand upright."

Idleness, intemperance and extravagance are not the only stones that pave the road to poverty. Corruption, inefficiency, oppression, malnutrition and an unjust social order also help to depress the economic level. When the New Life Movement was inaugurated in Kiangsi, one of the first things it did was to establish welfare centres where the economic and social needs of the people, might be studied and gradually relieved. Throughout the nation it will continue to focus attention upon the economic factors underlying the needs

(*Continued on page* 8).

FROM THE EDITOR'S DESK

The Malaysia Message

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CHINA'S "HOLY WAR"

The eyes of the world are to-day turned upon China, for the major issue of world politics is the fate of this great nation of four hundred million people. It is China's hour of destiny; her independent existence as a nation is being threatened by the imperialistic militarism and exploitation of Japan. That the Chinese have the right to resist, no one would deny. The Japanese plunderers have already taken that large portion of North China, Manchuria or Manchukuo. Since then Japan has endeavoured not only to consolidate its gains but has proceeded to further plunder. Appeals to the reasonableness of the Japanese militarists have been futile. After pursuing a policy of retreat and compromise, the Chinese patience, so proverbially long, has been exhausted. Inasmuch as the Japanese militarists recognise only one right—the right of force—General Chiang Kai-shek has replied not in words but in action.

Mr. Wang Ching-wei, Chairman of the Nanking Central Political Council, has expressed the mood of the Nanking Government: "It is impossible to go on retreating endlessly. It is impossible to allow Japanese aggression to go on endlessly. Hence it is vitally important now to draw the final stage. Until we reach this stage we shall exercise the greatest tolerance, but once we start we shall fight to the bitter end."

Japan is invading China exactly as Mussolini invaded Abyssinia. Japanese Fascism differs very little in character from Italian Fascism or Hitler's Nazism. Japan regards China's weakness as her opportunity. Japan's militarists are now gambling for a tremendous stake, the mastery of the great Empire of China, and finally the mastery of the Orient.

The Nine-Power Treaty, which Japan signed with other nations, for the preservation of the territorial integrity of China, has apparently been thrown into the discard. Even the emaciated League of Nations doesn't consider it worth while to discuss the China crisis and to invoke the sacred treaties, which is only another indication of the extent to which international morality has degenerated. The only effective international organisation for peace is the will-to-peace, found in the great body of common people throughout the world. The governments, even of our western democracies, are largely corrupted by the desire for profits and economic influence, and hence seem so apathetic when weaker nations are engaged in a life-and-death struggle for freedom.

Although China's military preparations are far from complete, China will probably demonstrate an amazing power to resistance. Chang Kai-shek has behind him an united China. Like a modern Cromwell, uniting the two great currents of nationalism and revolution, he may yet succeed in building such a powerful army as to eventually sweep the invaders from China. "Give me your huddled masses, yearning to breathe free," are the words of a Frenchman found at the foot of the American Statue of Liberty. That spirit has characterised the birth of every modern democratic nation, and it is the best asset that any nation can have. The Chinese people know that they are fighting with their backs to the wall. It is a "Holy War" to them, because they are fighting for the defence of their motherland. They are now animated by the same spirit of sacrifice that inspired Patrick Henry when he cried, "Give me liberty, or give me death."

Can we blame a nation for taking pride in its national heroes? Moses set the children of Israel upon the road of historical destiny when he brought them out of the land of Egypt, where his people were enslaved to the Pharaohs. The Hebrew prophets, by revealing the ethical and religious foundations of national greatness, implanted a passion for social justice which became the heritage of every true reformer. When John Hus was martyred as a heretic, he sowed the seeds of religious and political liberty the fruits of which Czecho-Slovakia is reaping today, five hundred years later. When Martin Luther nailed the Ninety-five theses to the door of the church in Wittenberg, he struck a blow, not only for religious liberty, but for the political emancipation of the German states from the Holy Roman Empire. Indirectly Zwingli and Calvin

aved the way for the French Republic, by giving
) Rousseau, Voltaire and Montesquieu the latent
eligious ideas of the Reformation, which they
eveloped further to include social and political
berty. England has its tradition of political
berty which is closely linked with the struggle
)r religious liberty. Mazzini and Garabaldi
ioneered the cause of political freedom in Italy,
nd although their ideals have been temporarily
clipsed by Mussolini's Fascism, they are not dead.
very American treasures as sacred the achieve-
ients of Benjamin Franklin, Thomas Jefferson,
George Washington and Abraham Lincoln.

It is a strange fact that God sometimes seems
o pick up a nation and set it on the road to free-
lom and greatness. National movements have
een strangely used for furthering the purposes of
he Kingdom of God. May it not be that the two
reat prophets of the Chinese National movement,
un Yat Sen and Chiang Kai-shek stand in the line
f this great tradition of liberators? Only the
ears will tell whether China is now being used of
God to throw off the age-long shackles of the past
nd to assume a new role in the family of nations.

A Hymn of Peace

(*Tune, "The Son of God Goes Forth to War."*)

The Son of God, the Prince of Peace,
Seeks all the world to gain
To brotherhood and common good;
Who follows in His train?
Who best can curb his own desire,
And conquer love of gain;
Who quenches hate's unholy fire:
He follows in His train.

All fearless souls who love their land,
But claim no better birth
Than that which makes humanity
Akin through all the earth;
Who will not seek by pow'r nor might
Another land to chain;
Who lose themselves to win the right:
These follow in His train.

Make firm our courage, Prince of Peace,
Unite our wills as one,
That we from striving may not cease
Until Thy peace be won.
Give us Thy strength to bear Thy cross,
Be true, in spite of pain;
O Christ, to us may grace be given
To follow in Thy train.

MARIAN MAURER.

A YEAR WITH THE BIBLE

September—Part VI.

Readings from the Thirteen Epistles of Paul

1.	The Gospel	Rom.	1: 8-17
2.	A Law of Faith	Rom.	3:21-31
3.	Justification	Rom.	5: 1-11
4.	"Dead Unto Sin"	Rom.	6: 1-11
5.	A Divided Personality	Rom.	7:14-25
6.	"The Mind of the Spirit"	Rom.	8: 1-11
7.	"More than Conquerors"	Rom.	8:28-39
8.	"The Word We Preach"	Rom.	10: 1-15
9.	Self-Dedication	Rom.	12: 1- 8
10.	Overcoming with Good	Rom.	12: 9-21
11.	Glorying in the Lord	I Cor.	1:18-31
12.	"God's Fellow-Workers"	I Cor.	3: 1-17
13.	"Ministers of Christ"	I Cor.	3:18 to 4:5
14.	"All Things to All Men"	I Cor.	9:16-27
15.	"Love Never Faileth"	I Cor.	ch. 13
16.	The Resurrection	I Cor.	15: 1-19
17.	"God...Giveth...the Victory"	I Cor.	15:50-58
18.	Transformation	II Cor.	3:12-18
19.	"The Face of Jesus Christ"	II Cor.	4: 1-15
20.	Our Earthly Houses	II Cor.	5: 1-10
21.	Stewardship	II Cor.	8: 1- 9
22.	Autobiography	II Cor.	11:16-31
23.	"Grace...Sufficient"	II Cor.	12: 1.10
24.	"The Grace of Christ"	Gal:	1: 1-18
25.	"Crucified with Christ"	Gal.	2:11-21
26.	Law and Faith	Gal.	3:19-29
27.	"The Fruit of the Spirit"	Gal.	5:13-26
28.	Sowing and Reaping	Gal.	6: 6-18
29.	Redemption	Eph.	1: 1-14
30.	Reconciliation	Eph.	2:11-22

October—Part VI.

Readings from the Thirteen Epistles of Paul

1.	Adoration	Eph.	3:14-21
2.	Sanctification	Eph.	4: 1-16
3.	Preparation	Eph.	6:10-24
4.	Gratitude	Phil.	1: 1-18
5.	Life Means Christ	Phil.	1:19-30
6.	The Mind of Christ	Phil.	2: 1-11
7.	All Lost for Christ	Phil.	3: 8-16
8.	The Riches of Christ	Phil.	4: 8-23
9.	Christ's Preëminence	Col.	1: 1-20
10.	The Tradition of Men	Col.	2: 6-15

 (Continued from page 5)

General and Madame Chiang Kai-shek.

of the masses. Without this there can be no internal peace. Banditry and rebellion will cease only when the people have enough to eat.

Second, next to the need for unity and internal peace I should place *education.*

The growth of the modern school system throughout China is phenomenal. Everywhere we see the children with their school books coming and going. The fact remains, however, that the vast majority of the people are not informed on many matters that concern their every-day life; ignorance and superstition still influence them to an alarming extent.

The New Life Movement last summer presented this challenging situation to the college students of East China and received a hearty response. College students, both men and women, spend time in their own or neighbouring villages teaching summer schools for both children and adults and holding popular lecture courses in the evening. In time our educated people will catch this spirit of service and voluntarily will do what they can in their immediate neighbourhood so that in a short time illiteracy will be greatly reduced. What the national and provincial governments are doing to meet this gigantic problem is very encouragin but we wish to make this appeal to our educate people everywhere, that they must not rely solel upon the Government but should also carry respon sibility for those closest to them. I, myself, hav found deep satisfaction in mothering a fe hundred students in the schools for the childre of the revolution and I recommend this form o social service to my friends throughout China.

Games and Healthy Sport

We all know that we receive much valuabl education outside of the schoolroom. Last summe a student from a Shanghai college, visiting his hom village in Kiangsu, discovered that a large pe centage of the people were spending their leisur time gambling; without discoursing on the evi of gambling he hastened back to Shanghai wher he purchased and borrowed a few outdoor and in door games, including a small radio. He worke with the young men of the village in cleaning an whitewashing an old temple and in levelling playing field. Within a few days he had game and competitions in progress for the younge members of the community and victrola and radi entertainment for those who preferred to be les active. From his knowledge of the outside worl and from newspapers and magazines he gave series of evening lectures on subjects of interes and value to the community. When the time cam for him to return to his studies at college th village schoolmaster had already taken charge o these activities and they are doubtless still in pro gress.

Through the social-mindedness of anothe college student in providing a village radio, th people of his community have just heard the Pres dent of the New Life Movement speak to then Almost any one of us can gather together a fe friends interested in social service and throug pooling resources can bring new life to many community. Incidentally in so doing you will fin great joy and lasting satisfaction.

A group of well-equipped devoted nationa leaders without your help cannot bring new life t our nation. Such a social revolution calls for th co-operation of every intelligent man and woma throughout China.

Many a great movement has slowed down be cause it has failed to grip the imagination and t enlist the enthusiasm of the rank and file. Th is not true of the New Life Movement, and fro the bottom of my heart I hope it never will b true. You know as well as I do that the grea failure of democracy is that we rely too much upo a few chosen leaders. In democratic China yo are showing your appreciation of the nation leaders in many ways and we are deeply gratefu

for it makes us doubly sure of the solid foundation of unity upon which we are building. I beg of you not to take too much for granted and not to expect too much of a few leaders. If New Life really comes to all our people throughout the provinces, it will come because it has been unanimously supported in the heart of the country.

The last and most important thing that I have to say to you is something that the President of the New Life Movement has said over and over again. "New Life is something we live, not something that we promote." It is a quality of life within ourselves, a standard of values that influences every thought and action. The greatest Teacher that ever lived has told us that "what goes on in a man's heart determines the quality of his life." If New Life implies a change of heart then let us all make that change together on this the third anniversary of our great spiritual movement. A change of heart within each of us will soon produce the new and prosperous nation that we all long to see.

LITTLE SISTERS

A Commission, which spent considerable time a few months ago travelling extensively throughout Malaya and investigating carefully the local conditions with respect to the Mui Tsai, has recently made its report. Apparently, they might have found much worse conditions than they did. It is not our purpose to discuss the report, but to discuss the general principle lying behind the system of mui tsai, especially as it concerns the Christian Church.

In general, there is no justification in modern society for slavery. It is said that many, perhaps the majority, of these mui tsai receive very good treatment in the homes where they are received. This means that they are given food and clothes and good treatment. The same conditions obtained in many a home where slaves have been kept in the past. In the United States before the Civil War probably the majority of slaves were in reasonably comfortable circumstances. When Uncle Tom's Cabin was published, there was a protest that its records of cruelty to slaves were exceptions only. Was it right to condemn the whole system of American Slavery because of the exceptional cases of cruelty? The protest against American slavery was more than a protest against cases of cruelty to individual slaves, however numerous they may have been. It was a protest against the underlying principle of slavery, i.e., the right of one person to own another and require the submission of that person to the owners' will. That is revolting and cannot be tolerated. The exceptional cases of cruelty only confirm the conviction that the system is wrong and must cease. Again there is the money and profit motive back of slavery that was the cause of trouble. The Profit motive is a fruitful cause of trouble.

It may be admitted, then that in a great many instances the mui tsai are more favourably situated than they could possibly be outside such a system. That does not alter the fact that sometime, perhaps when she reaches the age of eighteen, she should be given freedom to follow her own desires and be given some monetary consideration for the service she has rendered which will make her economically independent at the time of readjustment to the new conditions. It also means that sometime during her girlhood she should have been given the opportunity for at least an elementary vernacular education, that she will not be subjected to the exploitation of unscrupulous men and women later on. So much for the treatment of mui tsai in general.

The Christian Church must go farther than this. In its eyes these unwanted little girls who may find their way into Christian homes are truly "little sisters', and must so be regarded. They should in no way be looked upon as servants only, with no concern for their future. They present a wonderful opportunity, not only for the exercise of the Christian graces of love, gentleness, etc., but also for guidance of the little life into the Kingdom of God. The same opportunities for Christian training and for general education should be open to them as to the children of the family, because these girls are little sisters. The Christian family cannot avoid this responsibility and keep a "conscience void of offence toward God and toward men." They are with us as God-sent opportunities to turn them from darkness to light—body, mind, and spirit. So long as they may be with us, we must receive them as our own and do our best for them.

The larger questions of mui tsai as they affect society are not subject to categorical solutions. Opinions will vary and final solutions may come slowly, but so long as society can ensure for them treatment that will take cognizance of their physical and mental well-being and will provide ultimately for their freedom of choice for life, so that when they reach the time of independent action they shall not be longer restricted by educational, economic or social handicaps, it may be that this transitional stage of the system may be reasonably tolerable, pending more positive and substantial adjustments of the system as a whole.

CHINA AND THE NEW LIFE MOVEMENT

Freely quoted from an editorial appearing in the Chinese Recorder.

CHINA'S present attitude toward religion and toward Christ is somewhat confused. Confucian ideals, though a factor in the New Life Movement, do not function religiously any more than they ever did. China does not promise to be more Buddhist than at any time past, nor is it turning Christian. To promote religion in China is no easier or simpler than in "Christian" nations. Nevertheless, the attitude of China today toward religion is different from what it has been in the past. No religious system is receiving the special favour of the state, nor is the state attacking religion. Prominent Chinese, including some Christians, do not in their attitude distinguish as sharply between Protestantism, Roman Catholicism and Buddhism as some Christians might wish. Official courtesies are paid to representatives of all religions when occasion requires. One hears little discussion of religious liberty, yet it seems to be a fact in China though some deem it infringed upon as regards educational freedom. China is not aggressively anti-religious at the moment.

There is something to be said of a seeming friendliness on the part of China to religion. High officials participated in the platform addresses given before a Catholic Action Congress a year or so ago. General Chiang Kai-shek's significant Easter message is significant of the attitude some of China's leading spirits take toward religion. The country is more widely open to propaganda than ever before. Though there may be some discrimination against graduates from unregistered Christian schools, there is none against qualified Christians for important governmental and commercial agencies. Furthermore, there is apparent a desire for Christian and church cooperation in reconstructive projects that implies recognition of the religious dynamic as one of the essentials to China's rebuilding. In other words, China has passed from a mood antagonistic to religion.

Present-day China is more aware of religion than once was the case. There is an inarticulate feeling that economic, social and political changes are not enough. Thus for all kinds of aggressive religious movements the hour is propitious.

Three years is too short a time in which to judge the *New Life Movement* which has set itself a stupendous task under unusually difficult circumstances. It is not an organization but a movement. It cannot be judged solely in terms of its purpose and a summary of its achievements belongs to the future. Nevertheless, it has moved forward as regards the clarification of its purpose and understanding of what it should aim to do in terms of reconstruction. Taken generally it is "An attack on the fundamental moral problem in China's social life". As a matter of fact insofar as the Movement tries to reform manners it has both to curb the exuberance of modernized Chinese manners and jar the inertia out of traditional ones. In some places, however, the Movement has disturbed gamblers and those promoting commercialized vice to the point where they have urged that the Movement should show less zeal. This is an indication of its possibilities as a moral force. The programme outlined indicates how the Movement is becoming a positive force for rebuilding life as well as an obstruction to evil agencies and a reformer of manners. So far it is largely urban but the direction and scope of its activites are turning to rural centres also.

It has been said that "The New Life Movement aims at the revival of the traditional virtues of China". But those responsible for it also feel that need of a religious fervour to energize these traditional virtues and that they seek the aid of those motivated by the Christian faith in particular. Indeed, while this Movement is not set on building up a religion or a church as such, Christians are to some extent active in directing its activites. The time has come for the churches to give it serious attention as a force in the life of China with which they can work.

Churches engaged in activities as given in the programme are already cooperating with the New Life Movement. All churches not so engaged might well consider how they may participate. What can Christians *add* to the New Life Movement is a question. But cooperation in any field can only be worthwhile if it is reciprocal. So the question, What can the New Life Movement contribute to the churches? needs also to be considered. The Movement provides an opening for the mainfestation of the religious dynamic hardly equalled heretofore in China. It offers to tie up Christian energy and moral fervour with the life of China in new ways. As an indigenous movement it is setting out to endeavour to do along several lines what Christians have been trying to do for many years. Church response to the Movement's appeal for cooperation should aid in keeping it creative. If in places the Movement is more sound than success the church should help give the sound a deeper note. If, on the one hand, it is a revival of traditional virtues it is, on the other hand, a search for ways of

eveloping and manifesting a modernized and vitaed life. It cannot go far in this without the eepening of spirit and consciousness that religious faith can give. Christians can help by demonstrating how their faith works in the simple or elaborate forms of reconstruction.

METHODIST PERSONALITIES

Meritorious Service Recognised

Award of M.C.H. to Mr. J. Apparduray A. C. S. Ipoh

(By *J. V. M*)

ONE of the most popular residents of Kinta, Mr. Joseph Appaduray, as a teacher for no ess than 36 years in the Ipoh Anglo-Chinese School, hich is the oldest educational institution in the dis-ict, may claim to have played a very useful part n the progress of this town.

Born in Salem, South India, on June 6, 1885, Mr. ppaduray was educated in Bishop Corrie's Grammar chool, Madras. When he was only ten years old he ad the distinction of being chosen as the represenative of his school to accompany a noted Indian nissionary on an evangelistic tour to England. This rovided him with an excellent opportunity to visit ll the big cities of England, Scotland, Ireland and the candinavian Peninsula.

Visit to England

While he was in England Mr. Appaduray sang n the Albert Hall, London, in the entertainments rranged in aid of missionary work in India. He saw he late Queen Victoria, and the late King George V (the then Duke of York,) in Sheffield, Yorkshire, in 896. For a year Mr. Appaduray attended the Hunter's Bar Board School, Sheffield.

On his return to India Mr. Appaduray continued his studies until 1901 when he came to Malaya in December. He was immediately engaged by the then principal of the Anglo-Chinese School, Ipoh, Mr. W. E. Lowther.

During the year 1932 he was the headmaster of the A. C. S., Parit Buntar, but he returned after one year to rejoin the Ipoh school where he has been the senior assistant master.

A successful Teacher

That he has proved himself a successful teacher s shown by his long record of meritorious service with the same school.

Another indication of the appreciation of his services in the cause of education in the State is shown by the award of the Malayan Certificate of Honour by His Excellency the High Commissioner, Sir Shenton Thomas, and his recent promotion to the super scale by the Educational authorities.

He is believed to be the first teacher in the country o be awarded the M.C.H. and he is also, I think, the irst in the Methodist Schools of the F. M. S. to be promoted to the super-scale and by virtue of his services, no one probably deserves the honour more than Mr. Appaduray.

Evangelistic Work

For many years he has been interesting himself in evangelistic work and in this connection he was at one time a co-worker with the late Rev. W.E. Horley, one of the greatest educationalists the country has seen. With Rev. Horley he rendered valuable service in raising funds for church and school buildings in Perak which in years to come, it is to be hoped, will serve as fitting permanent monuments to the unstinted labour of these men.

Besides identifying himself prominently in the various activities of the school he has also taken active parts in other spheres. In 1918 he served on the board of directors of the Ipoh Y.M.C.A. and later he was appointed secretary of the religious and literary section of the same association. He is a charter member of the Kinta Indian Association and was instrumental in the establishment of the Ipoh Vaisyar's (Chettiars') Association in Sept. 1921.

Interest in Youth

One keenly intrested in the welfare of the youth, he was the president and later the secretary of the Epworth League from 1914 to 1920 and Superintendent, Methodist English Sunday School from 1926. He was elected the lay delegate of the Methodist Tamil Church, Ipoh to the Malaysia Annual Conference in Singapore on several occasions.

Always of a very cheerful disposition Mr. Appaduray has been a popular figure. The award of the Malayan Certificate of Honour for the "conspicuous and honourable part he played in the educational life of Perak" for more than three decades is indeed a well deserved one of which not only the Indians but also his numerous old boys of all communities should be proud.

Though teaching is one of the noblest professions it is fraught with many responsibilities and there is much to admire in a man who has laboured unstintingly for nearly forty years in moulding the character and shaping the destinies of many a man.

"Desirest thou the teacher's work? Ask wisdom from above.

"It is a work of toil and care, of wisdom and love."

WORLD HAPPENINGS

SINO-JAPANESE WAR BEGINS

A great war has begun in China, the results of which no one can foresee. That this war will profoundly change the character of the Orient is a foregone conclusion. The militarists of Japan have deliberately created the forces which are now ranged against each other on a wide battle-front. Although Japanese statesmen have hypocritically contended they were only concerned in the peace of China and the stabilisation of Eastern Asia, the Japanese army leaders have carried out a policy of ruthlessly developing the great art of "smash and grab" larger and larger sections of Chinese territory. There is now little hope that any foreign intervention will be able to stop the conflict.

Instead of choosing to live on peaceful terms with her neighbour, with the possibility of contributing not only to the prosperity of China but also of herself and the rest of the world, Japan chose the mailed fist and the sword to realise her imperialist ambitions. Without moral or legal cause, with nothing to gain and everything to lose, pursuing a course of action fraught with the gravest dangers to her own economic, social and political structure, Japan enters the war with China, condemned by the whole civilized world.

Using a local incident as a pretext, Japan proceeded to pour its troops into North China, and to occupy two more Chinese provinces, Hopei and Chahar. The next step was the occupation of the cities of Peiping and Tientsin. The Japanese bombing of Tientsin alone resulted in the death of 700 civilians and of 1,000 Chinese militiamen, and the destruction of more than 1,000 houses.

Such incidents in the North naturally strained the Chinese patience to the breaking point. In Nanking the Supreme War Council was formed, with the determination rising throughout the nation to make an united stand against the Japanese aggression. Gen. Pei Chung-hsi, vice-commander of the Kwangsi forces, being reconciled to his old enemy, Gen. Chiang Kai-shek, was invited to Nanking. The offer of the Chinese Communist armies, with four organised divisions under Hsu Hsiang-chin and Pang Teh-huai was accepted by the Central Government. Japan then demanded the transfer of the Chinese garrison from the port of Swatow, where anti-Japanism was rife. In spite of the threat of naval action, this demand was emphatically rejected by the Kwangtung military authorities.

With the concentration of some sixty Japanese warships at Woosung, at the mouth of the Yangtse River, Japan was apparently planning the naval blockade of China, and threatening to steam up the Yangtse to Nanking "to safeguard Japanese interests". These and similar incidents led to the final explosion in Shanghai, where the war now rages with the fiercest intensity.

With grim determination, a united spirit such as they have never shown before, and a remarkable absence of excitement and disorder, the whole nation of China is now preparing for a five-year war.

China's Economic Position

The economic issues will probably be the deciding factors in this war. Fortunately for China, Dr. H. H. Kung, visiting the capitals of Europe, has been able to secure large loans for China. From British financiers he secured loans totalling £7,000,000 for the construction of railways in China. Later a loan to China of £20,000,000 was announced, apparently along the lines proposed by Sir Frederick Leith-Ross, British financial adviser to China. In Paris Dr. Kung succeeded in raising a loan of $13,000,000 (Straits) particularly intended to increase China's reserves of foreign currencies. The next great loan was announced from Prague, to the extent of £10,000,000, with the grant of commercial credit for the purchase of "industrial goods" from the Skoda works (Czechoslovakia's great armament manufacturers). According to the Birmingham Post this means that certain powers, including the United States, are now willing to give practical assistance to Nanking to help the Chinese people to their feet—whether Japan likes it or not.

Dr. Kung's words to the press in Paris confirm this view: "The arrangements I had the satisfaction of concluding with France bear concrete testimony to this friendly attitude. As France has championed the cause of liberty, equality and fraternity in Europe so we are struggling to uphold it in the Far East."

In another widely quoted interview given to L'Tribune des Nations, Paris, Dr. Kung remarked: "It is best to lay at rest immediately all fears that the Chinese nationalist movement has been inspired by alleged hatred of foreigners. The legitimate aspiration of China for an equal status in the great family of nations threatens nobody. It signifies simply that we wish to eliminate the special rights and privileges that foreign nationals have enjoyed. The interests of those nationals will be better protected on a basis of sympathy and collaboration than by recourse to archaic treaties."

Nothing has more clearly demonstrated Nanking's growth in strength and prestige than Dr. Kung's European trip and the cordial reception he has found from European powers for his proposals. Although western powers will acquire a direct and fairly substantial interest in Chinese economic development, we hope that the foreign loans which China has secured in such

oundant measure will in no way tie her hands or ripple her economic or territorial independence. One f the unfortunate tragedies of national existence to-ay is that wars require money.

uropean Politics

While the major interest of world politics is ow centered in the Far East, minor developments n Europe take place. Portugal has severed elations with Czechoslovakia because of the Czechoslovakian refusal to fulfil its contract to upply armaments. This news would be comical id it not have other complications. Czecho-lovakia without doubt knew that Portugal was upplying the Spanish insurgents with arms, while Portugal knew that the refusal of Czechoslovakia o supply armaments was due to the pressure of ome outside power. The reason given by Czechoslovakia for its failure to supply armaments vas the "pressure of other business". These petty quabbles remind one of children's quarrels.

Relations between Great Britain and Germany ave taken a decided turn for the worse during he last month. After amazing revelations in ondon that Nazi journalists were at the head of n "inner spy ring", including some 500 secret gents in Englad, the Foreign Office and Scotland xpelled three German journalists from England. The German Government replied to this order by emanding the withdrawal of the chief correspon-ent of The Times in Berlin, Mr. Norman Ebbutt, n the ground that he was "endangering Anglo-German Press relations". The News Chronicle ommenting on the incidents said: "To expel a Times correspondent amounts almost to a diplo-natic incident." It was stated in London that here could be no question of replacing this cor-espondent by one more amenable. Evidently Nazi and British standards of journalistic ethics are ery hard to reconcile. Britain feels that the Nazi tandards are not in accord with the usual courtesies f international life.

Civil war still rages intensely in Spain, in spite f the fact that Spanish news has been over-hadowed by other events. The programme of the Non-Intervention Committee has been blocked by he refusal of General Franco to agree to the with-rawal of volunteers until the foreign powers grant im belligerency rights. After another determined ttack by the rebels on Madrid the Government laim to have completely repulsed the attacking orces with heavy losses. There is now danger, owever, that the Government forces will lose antander in the north, and the Nationalists (rebels) laim a big advance in the south on the Aragon ront.

Japan's Strength and Weakness

Japan's greatest strength lies in her navy. G. F. Hudson, in his recent book *The Far East in World Politics*, states the case as follows: "As long as the Japanese Navy keeps command on the Northwestern Pacific, China is cut off from external aid and her coast-line lies at the mercy of her sea-ruling neighbour. By her sea-power Japan can exert pressure on China more effectively and much more discreetly than by a permanent military occupation."

Japan's greatest liability is her moral weakness at home and at abroad. The Times of London has outspokenly condemned Japanese policy in China: "It is time Japan learned that the free hand she desires in East Asia will under no circumstances include a license to play havoc with the lawful interest of Britain."

"Japan's recent actions in North China forfeited her the sympathy of the world; her impetuous adventure in Shanghai deserves to lose her something more than sympathy."

American opinion is reflected in the following comment of the Washington Post: "Often in history great nations have risked moral condemnation and jeopardised their future in order to satisfy the lust for conquest but never has such action been taken so blatantly and with less regard for the consequences of civilisation as a whole than in the case of the present Japanese attack on Shanghai. All the power of her efficient military machine will not be strong enough to offset the enduring hostility which Japan is now creating by this display of naked and undisguised brutality."

It is also rumoured that Japan faces a dark financial outlook. The war budget to meet the army expendituure in China will exceed £1,000,000 a day. This will involve not only a heavy increase in taxation but even greater losses in foreign trade. More than any other foreign power Japan will suffer enormous losses in the evacuation of their nationals from China. It is natural that the Japanese bankers and industrialists are uneasy over the financial outlook. According to the London Standard, "If the war brings further deprivations, Japan may find the weakest link in her armour is the morale of her own people". Although expert opinion believe that Japan can unquestionably wage a large-scale war for six months, her prospects in war after that period would be distinctly less favourable. Time seems unquestionably to be on the side of China. In China's long history she has had to succumb to many conquerers who in turn have been either absorbed or conquered.

MY SPIRITUAL CONCEPTION OF GOOD FRIDAY

By Generalissimo Chiang Kai-shek

An address to the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley Church, Nanking, China, Good Friday Evening, March 26, 1937.

Without religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith, human affairs, both great and small, are difficult of achievement. Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible. In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

I am, indeed, grateful to all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all to-day. I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. To-day, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them: for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts recurring and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to pursuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the state established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any consideration of my personal safety."

According to the record of the New Testement when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly on an ass, he rode into the city without anguish without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of danger in the face of duty caused deep concern to the government, worried the people and, for this, numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front." On every hand I was beset by danger but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayer in the garden of Gethsemane and the indignities heaped upon Him at His trial. The prayers he offered for His enemies upon the Cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven and upon their repentance, I felt that they should be allowed to start life anew! At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the xpedition, I have repeated to my followers these two rinciples: (1) On detecting the slightest selfishness n my part, or discovering plans contrary to the nterest of the country and the people, any one may ccuse me of guilt and put me to death; (2) Should ny words and actions betray lack of truth and good aith, or indicate departure from the revolutionary ause and principles, any of my subordinates may ake me for an enemy and put me to death. I honestly believe that these two sayings were prompted by incerity and grew out of my religious faith. They re in line with the spirit of the love of Christ, and he forebearance and magnanimity of Dr. Sun Yat-en.

The life of Christ reveals a long record of ffliction and constant persecution. His spirit of forebearance, His love and His benevolence shine through t all. No more valuable lesson has yet come to me ut of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatst thing he received from Christ was love—love for he emancipation of the weaker races, and for the velfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent ollower of the revolution, and, although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I.

To-day, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realise more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and faith in religion.

What I have just said represents my spiritual conceptions of Good Friday, interspersed with a few facts out of my own experience. I offer them as a testimony, and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend greetings to the Central Conference of Eastern Asia of the Methodist Episcopal Church and to express my thanks to Christians everywhere for their earnest and continued prayers on my behalf.

Russian influence in the Far East

It is very possible that the deciding influence in the Sino-Japanese war will be Russia. Because Japan has long refused to accept naval limitation or to continue the Washington Naval Limitation Treaty which has expired, Great Britain has signed a new naval agreement with Russia which gives Russia the right to build a fleet of battleships and cruisers, ranging from thirty to fifty thousand tons, without informing anyone of the details. This fleet must be kept, however, in Far Eastern waters, and not used to strengthen her Baltic and Black Sea fleets. As there is at present no yard under Russian control on the Pacific coast that could build such ships, it is not expected that Russian intends to build this fleet at present. There is another alternative and that is these battleships may be built elsewhere. There is a report that the Soviet Government is negotiating in New York to have three 35,000 ton vessels built in the United States.

Japan created a diplomatic incident by raiding the Soviet Consulate at Tientsin and seizing property. Japan apparently justified the raid by claiming that there existed a secret Russo-Chinese pact under which the Third International was granted the right of carrying on anti-Japanese activities on Chinese soil.

"MYSELF"

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as days go by,
Always to look myself straight in the eye.
I don't want to stand with the setting sun,
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

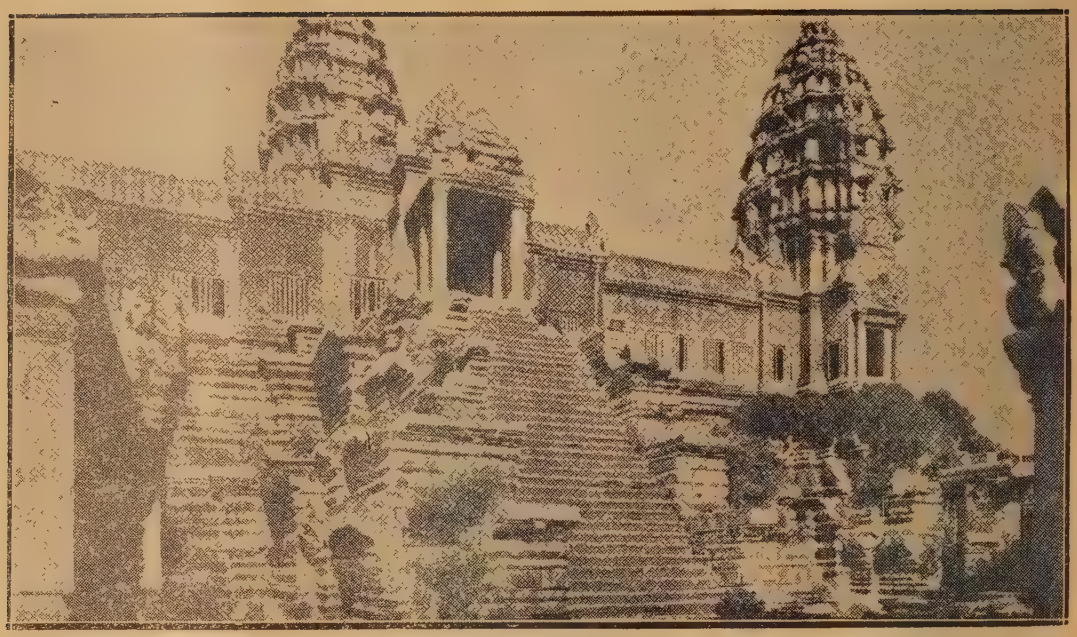
I never can hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself and so,
Whatever happens, I want to be
Self-respecting and Conscience-free.

E. A. GUEST

ANGKOR

The City of Forgotten Men

by Willard A. Schurr



SOME day writers of detective stories will turn their attention to the mysterious valleys of the Mekong. Instead of solving the mystery of one dead man, they will have the opportunity of solving the mystery of a race of dead men, of a civilization which rose to magnificent heights and then ceased to be and left not a ripple upon the surface of the history of the world. Few clues remain. Ordinarily, civilizations do not cease to be without leaving some traces upon the surrounding cultures, but for at least 600 years Angkor's great buildings remained hidden in the vines, creepers and trees of the jungle. It was as if the people had been murdered in their sleep and the jungle had taken the city.

A River which Flows in Two Directions.

Toward the close of the nineteenth century a French botanist cut his way through French Indo-China to the struggling town of Pnom-Pneh, now the Capitol of Cambodia. From thence he coasted down a branch of the mysterious Mekong river which for six months of the year carries millions of tons of water into an inland sea, the Tonle Sap. Then for six months, as storms encompass the distant Himalayas, the main river falls and the Tonle Sap begins to discharge its waters back into the Mekong until at Pnom-Pneh it attains a speed of sixteen miles per hour.

The natives with the Frenchman were filled with an ominous dread as they made camp on the banks of the Tonle-Sap. A fisherman from the jungle joined them for a night and told them a weird tale of a haunted lost city in the jungle. The botanist smiled. He had heard of that before. He wrote in his diary to this effect: "Once again this silly tale of a lost city recurs. I have heard it so often I am sick of it. I'll eat any lost city we find." The next morning the carriers were mutinous and sullen. He threatened to shoot any that turned back. Only then they unwillingly cut the way into the jungle.

Angkor Discovered.

In the middle of the afternoon, imagine the Frenchman's surprise and the natives' fear as they saw loom up suddenly before them the towers of Angkor Wat. The lost city had been found. Angkor, the city of forgotten men, had been discovered. Soon French archeologists, engineers and builders began clearing away the jungle that had thrown down so many of the ancient structures. They began reassembling the mighty buildings of a vanished race. They started gathering the clues to solve the great mystery.

Today one can travel through the same territory the Frenchman explored on a good macadam highway in a motor car. Where he travelled thirty kilometers in a day, one can now travel in half an hour in a motor car. It was our good fortune

to visit Angkor. We arrived in Siem Reap late and put up in a modern French hotel.

Early the next morning we were off to see this city of which we had dreamed. Suddenly ahead we saw the Towers of Angkor Wat rise above the trees still glistening with the night's rain. Rounding a curve, we saw the moat or reflecting pool around the temple enclosure. Water hyacinths float on its surface. A train of life-sized elephants is carved on the walls in half relief. The driver whisked us on. Angkor Wat, the best, must be saved until the last.

Ahead we now see a road passing through a wall into a city. Our driver tells us this is Angkor Thom, or the city. We stop and get out. Two mighty nagas or nine-headed serpents writhe out from the gate on either side of the bridge which crosses the moat surrounding the city. Each snake is held in the arms of a row of warriors. A tremendous image of the four-faced Siva, looking out in all directions crowns the gate. Siva seems to be smiling cynically to himself as he contemplates the crumbling ruin of the centuries. Is it one of the tragedies of life that these forgotten men who sweated and struggled to build these mighty walls worshipped Siva, the Destroyer? The never resting blanket of chlorophyl crept over the city, pried apart the very stones making up many images of Siva and sent them dropping one by one out of his cynical face.

The City with Four Gates.

We pass on through the city gates. Our guide tells us there were four identical gates, one for each direction, each surmounted with a gigantic bust of the four faced Siva, a face for every point of the compass. Within this city and its metropolitan area once dwelt three or four million people. At that time the streets teemed with slaves dragging in fresh blocks of stone for another new building—these Angkoreans were great builders.

Each King must out-build the last. Other slaves went swaying through the streets, carrying bags of rice and the commerce of the city. Shops lined the streets. Hawkers cried their wares above the din of the street. Way was made for the slave-born palanquins of the rich. Elephants swayed along the streets, with richly comparisoned howdahs, or stood beside the walls waiting for their lords. The unnoticing might not realize that they were alive, but think they were only part of the elephant train carved in the palace walls.

All that is changed now. The streets are strangely silent. Curious travellers, a few workmen putting together the broken pieces of a shattered building in jig-saw puzzle fashion—these make up the commerce of the once crowded streets.

Some of the buildings have been reconstructed. Their walls are covered with literally miles of artistic carvings, showing dancing maidens, ships of war, armies fighting, the more prosaic arts and crafts of daily life. Other buildings are still in the grasp of the jungle. Roots of trees bind together statues and cupolas, while at the same time the roots thrust them farther and farther apart, thus making inevitable the day when all shall fall. Tiny rootlets, yards long, run along the moist stone floor, looking for a crack between two stones to reach the soil. Yonder a root crept between two walls and today one has been moved six inches away as if a mighty hand had pushed it back. Farther on a root holds a large stone suspended in mid-air; its mates have fallen away below. Jungle, the destroyer, is still at work in places.

Only the temples, palaces and public buildings were made of sand stone. The homes, even of the rich and powerful, were made of wood. All of these have long since fallen victim to the white ant and tropical fungus. Jungle trees lift their skeleton-like arms where once the people lived. Monkeys swing from branch to branch and scold the tourist who invades their retreat. In the distance they are calling to each other—sounding for all the world like a number of factory whistles.

A bronze Cambodian hunter, perhaps descendant of that race which built this city, steps out of the shade. He has a strange bow. Pulling it back his arrow drops in place and is locked there. Then, taking aim, he pulls a little trigger. The arrow sings on its way. For a penny he shows us how it works. The arrow flys from my inexperienced hands a hundred yards to sink deep into a tree.

For three days we climb over these ruins, gaze up at them, are awed by their size till we are tired of ruins. The older structures have a sense of barbaric splendour—too big, gaudy, overdone. The later structures have a sense of harmony and finish. But the architects knew how to build, tier on tier, terrace on terrace. Roofs were their greatest problem. They never discovered the arch, but by overlapping stones upon one another, the roofs were held together, but the weight was tremendous.

Built by Slave Labour.

When we sit down to think of all the tons and tons of stone that had gone into these buildings, of all the sweat and cursing and pain in the lives of the millions of slaves who dragged them at least sixteen miles from the nearest quarry and then struggled and pulled them into their often lofty place—we marvelled at the organising genius of the masters and the patience of the slaves.

But the carving presents a problem. True, it is done in sandstone, comparatively easy to carve, but there must have been hundreds, if not thousands, of artists working all the time. Every

building is adorned with carving inside and out. Angkor Wat or temple was the last building erected and is preserved today. It has really artistic lines. It rises terrace on terrace with magnificient harmony and finish. Within this building there are literally miles of stone carvings six to eight feet high. One carving is a gigantic Naga or seven headed serpent at least two hundred feet long. Men stand shoulder to shoulder holding this snake, but even then his tail has broken loose and is churning the sea. Dozens of other legends from the Ramayana, sacred book of Sivaism, adorn the walls of the corridors as they rise terrace on terrace to the holy of holies where a statute of Buddha resided, for he seems to have superseded Siva the destroyer in the later period of Angkor's history.

Going out to Angkor one evening, we come to the causeway leading to the Wat. I stop and rub my eyes. One of the elephants on the moat wall has stepped out and is eating grass. I rub my eyes again to see that it is only a white or sacred elephant which has its keeper nearby. After crossing the causeway we watch his holiness gather bunches of grass in his trunk, beat each bunch against his legs to knock off the dirt from the roots, and then eat. We pass through one of the terraces and come out in a doorway facing the central shrine. There are assembled a group of modern Cambodians, who have come from out of the jungle; among them is one with a tattered crown upon his head and a bag over his shoulder. He will tell you, if you speak Cambodian or French, that he is the last living descendent of the Kings of Angkor.

While he is asking for the inevitable bakshish, the towers of Angkor begin to smoke. "Is the place alive again?" I ask my comrade. He points up into the tower behind us where we can hear the squeaking of hundreds of bats. They are flying out of the tops of the towers, whirring back and forth, far and wide over rice-fields and jungles of modern Cambodia, catching mosquitoes.

"Jumboism" Extinguished.

We left Angkor for Pnom-Pneh with a feeling that we had seen "jumboism" in its extremist form. Each king had apparently determined that his buildings should be bigger and better than any that had gone before, and that Angkor should eclipse any other city. At last the city fell of its own weight. With it went slavery of a most oppressive form and a most unjust division of wealth. But above all else we had the feeling that here was religion riding on the backs of millions of slaves, grinding them to dust. Awe-inspiring temples had been erected to the gods who cared nought for human suffering. Their worship did not make man feel "man's inhumanity to man." Into the midst of that proud, haughty, exhaulted imperialism came something. It may have been malaria, a plague, an uprising of slaves, an invading horde, a retributive justice—whatever it was blotted out the proud civilisation which some say equalled England which built Westminster Abbey. The city of forgotten men became the dwelling place of monkeys, tigers and wild elephants.

POSSIBILITIES OF INDIGENOUS LEADERSHIP

By Ho Seng Ong, Esq. M.A.

"INDIGENOUS LEADERSHIP"—you have heard that slogan of the Malayan Methodist. Every Annual Conference session finds some earnest member taking the Church to task for not raising workers to do some of the work that is now being done by the missionary.

Well, after some years of "preparation", I have arrived at this wonderful place of "indigenous leadership". How does one feel about this business of leading one's own people? What of the tasks, the opportunities and—the difficulties and problems peculiar to one who occupies a certain front rank position in school, church and society? And a more important consideration is this: What are the chances of Asiatic leaders assuming positions of leadership in our church and schools in the future?

Let me first say what I feel about being No. 1 in school or in church. I have discovered that this usually means hard work, sometimes in the face of some indifference, and even opposition, to keep the institutional activities a going concern. "Blessed be drudgery" is a remark which I always call to mind, for leadership demands a large measure of ability to perform the daily tasks, not for a week, or a month but year after year, until something happens which mercifully separates us from our jobs. True, there are the blessings and joys but I feel they are, like faith, "the substance of things hoped for."

That is why I have come to believe that one of the secrets of successful leadership is the art of making the daily round agreeable. Like Mark Twain's diary our daily routine is "Got up, washed, went to bed". Only, ours would more specifically read like this—"Teach and run a school and serve as a pastor". And if you are lucky enough to have a boarding school, a continuation school, a family, and a Conference Course to complete, you will be able to measure up to Kipling's well known lines about "the unforgiving minute with sixty-seconds' worth of distance run".

Mr. Ho Seng Ong
Principal, A.C.S.
Malacca.

Leadership, therefore, is seldom "titles, power and pelf," but humble service. It is going about doing good like the Master. It is give and *not* take. Regarded in this light our appointment becomes an open door to loving service. This is our joy, this our reward.

OUR special difficulties arise from the fact that we work among our own people. We are slowly coming to the point where we can work with (or "under" if you like) an Asiatic as amicably as when we serve a missionary, although there are instances to the contrary. Much can be made of such cases, and I would appeal to all our friends not to be unduly perturbed by them; disloyalty, indifference and even revolt are experienced even by the most veteran missionary on the field.

Whether the missionary should serve under an Asiatic when necessary I am not much concerned. I am content to leave the issue in the hands of missionaries, hoping that whenever the experiment is made that there be mutual toleration and Christian brotherliness shown to the Asiatic worker who assumes a position of leadership and to the brave missionary who is willing to humble himself by accepting a position of second place.

But what has been our past experience? Haven't we been a little too ready to magnify the failings of our Asiatic brethren and to believe tnat the new experiment has been a failure, in fact bound to fail? How can the tender plant of indigenous leadership grow in such unfavourable environment? If ever we raise a generation of preachers, choir leaders, church school superintendents, Head Masters, Head Mistresses, etc., it will only be by the exercise of much sympathy, goodwill, faith, and vision on everybody's part.

The temptation to use our position for our own ends is a very real one. Let every Asiatic leader beware that he give room for no suspicion on this point. I don't refer to financial matters alone although these are of the utmost importance. I refer to other less obvious methods by which, for example, one turns one's position into a job-giving institution. I note that there is always the temptation to conduct ourselves as Tamils or Chinese and not as Christians, first and foremost. So we surround ourselves with persons of our own clan or race or with people who will support us, and the great task of bringing in the Kingdom is left in the hands of workers whose chief qualification is that they are "our folks". I have seen a lot of this at our conferences, institutes and gatherings and I know that much of the good accomplished has been vitiated by this unworthy spirit of partisanship, racial or otherwise. For years, to give an example, a certain outstanding leader, who had a real contribution to give to our young people at our Institutes, had not been invited to be faculty member. We knew the reason.....

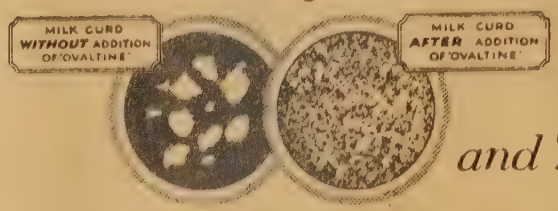
What is the greatest need of our leaders? My answer is "Preparation" A born leader is an unusual discovery, so that for the majority of us nothing can take the place of education and serious preparation. Even the Bible warns us against blind leaders, and our Church has always demanded an "educated ministry".

But how and where are our young prospective leaders to get this necessary training? I am thinking of the youngsters who answer the call for Christian service, say at Institutes or at our special meetings. What is being done to implement their hopes and dreams? I don't ask this question in any captious mood; I ask in order to find out what we can do and ought to do. Clearly the crux of our problem is here and I would like someone to make a careful survey of our Church and school programme with a view to finding ways and means of providing a training ground for our future

I shall bring this article to a close with one pertinent thought, viz., Do we as a church group in Malaya really want Asiatic leadership, or is it simply good politics to pay lip-service to this idea every once in a while?

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

'OVALTINE' has special properties which, when added to milk, make the milk completely digestible and ensure that its nutritive properties are readily assimilated. Moreover, 'Ovaltine' makes milk far more nourishing by increasing its content of vitamins, calcium, phosphorus, iron and other valuable health-giving and energy-producing elements.

'Ovaltine' is so delicious that its addition to milk transforms the milk into a delightful beverage which is readily acceptable to children or adults—even to those who dislike and cannot tolerate milk.

'Ovaltine' is, in itself, a complete and perfect tonic food, made from the choicest and best of Nature's protective and restorative foods.

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The proprietors of 'Ovaltine' go to exceptional lengths to esure the unvarying high quality of the ingredients used. The 'Ovaltine' Egg and Dairy Farms—the most up-to-date in the world—were specially established in the interests of 'Ovaltine' quality.

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OUR BOYS & GIRLS

RAGGYLUG

Once there was a little furry rabbit, who lived with his mother deep down in a nest under the long grass. His name was Raggylug, and his mother's name was Molly Cottontail. Every morning, when Molly Cottontail went out to hunt for food, she said to Raggylug, "Now, Raggylug, lie still, and make no noise. No matter what you hear, no matter what you see, don't you move. Remember you are only a baby rabbit, and lie low." And Raggylug always said he would.

One day, after his mother had gone, he was lying very still in the nest, looking up through the feathery grass. By just cocking his eye, so, he could see what was going on up in the world. Once a big blue-jay perched on a twig above him, and scolded someone very loudly; he kept saying, "Thief! Thief!" But Raggylug never moved his nose, nor his paws; he lay still. Once a lady-bird took a walk down a blade of grass, over his head; she was so top-heavy that pretty soon she tumbled off and fell to the bottom, and had to begin all over again. But Raggylug never moved his nose nor his paws; he lay still.

The sun was warm, and it was very still.

Suddenly Raggylug heard a little sound, far off. It sounded like "Swish, swish," very soft and far away. He listened. It was a queer little sound, low down in the grass, "rustle—rustle—rustle"; Raggylug was interested. But he never moved his nose or his paws; he lay still. Then the sound came nearer, "rustle—rustle—rustle"; then grew fainter, then came nearer; in and out, nearer and nearer, like something coming; only, when Raggylug heard anything coming he always heard its feet, stepping ever so softly. What could it be that came so smoothly,—rustle—rustle—without any feet?

He forgot his mother's warning, and sat up on his hind paws; the sound stopped then. "Pooh." thought Raggylug, "I'm not a baby rabbit, I am three weeks old; I'll find out what this is." He stuck his head over the top of the nest, and looked—straight into the wicked eyes of a great snake. "Mammy, Mammy!" screamed Raggylug. "Oh, Mammy, Mam—" But he couldn't scream any more, for the big snake had his ear in his mouth and was winding about the soft little body, squeezing Raggylug's life out. He tried to call "Mammy!" again, but he could not breathe.

Ah, but Mammy had heard the first cry. Straight from the fields she flew, leaping the stones and hummocks, fast as the wind, to save her baby. She wasn't a timid little cottontail rabbit then; she was a mother whose child was in danger. And when she came to Raggylug and the big snake, she took one look, and then hop! hop! she went over the snake's back; and as she jumped she struck at the snake with her strong hind claws so that they tore his skin. He hissed with rage, but he did not let go.

Hop! hop! she went again, and this time she hurt him so that he twisted and turned; but he held on to Raggylug.

Once more the mother rabbit hopped, and once more she struck and tore the snake's back with her sharp claws. Zzz! How she hurt! The snake dropped Raggy to strike at her, and Raggy rolled on to his feet and ran.

"Run, Raggylug, run!" said his mother, keeping the snake busy with her jumps; and you may believe Raggylug ran! Just as soon as he was out of the way his mother came too, and showed him where to go. When she ran, there was a little white patch that showed under her tail; that was for Raggy to follow—he followed it now.

Far, far away she led him, through the long grass, to a place where the big snake could not find him, and there she made a new nest. And this time, when she told Raggylug to lie low you'd better believe he minded!

By Sara Cone Bryant,
Adapted from Mr. Ernest Thompson Seton's Wild Animals I Have Known. From How to Tell Stories to Children.

THE CAKE

A child quarrelled with his brother one day about a cake.

"It is my cake!" said the child.

"No, it is mine!" said his brother.

"You shall not have it!" said the child. "Give it to me this minute!" And he fell upon his brother and beat him.

Just then came by an Angel who knew the child.

"Who is this that you are beating?" asked the Angel.

"It is my brother," said the child.

"No, but truly," said the Angel, "Who is it?"

"It is my brother, I tell you!" said the child.

"Oh no," said the Angel, "that cannot be; and it seems a pity for you to tell an untruth, because that makes spots on your soul. If it were your brother, you would not beat him."

"But he has my cake!" said the child.

"Oh," said the Angel, "now I see my mistake. You mean that the cake is your brother; and that seems a pity, too, for it does not look like a very good cake,—and, besides, it is all crumbled to pieces."

By Sara Cone Bryant,
Adapted from The Golden Windows, by Laura E. Richards.

TALKS TO BOYS

KITES

There has recently been a kite-flying craze amongst the boys of Singapore. Everywhere, the sky has been dotted with kites, small and big, long and short, of all the colours you can imagine, some with tails, some without, some of them box kites, some just ordinary flat ones. Everywhere kites!

All of us have, at some time or other, flown our kites, and we know the thrill we get when, for the first time, a new kite, by our skilful tugging at the cord, rises higher and higher till it hangs almost motionless in the air, high above houses and trees and people. And if our kite can fly a bit higher than any other boy's, how proud we are!

Kite-flying is an ancient amusement, especially among the Chinese and Japanese peoples, though the modern boys enjoy it every bit as much as boys did years ago. But did you know that kite-flying was also responsible for one of the first discoveries about electricity? Benjamin Franklin made a great experiment by sending up a kite during a thunderstorm—a kite to which he had fastened a long wire. The kite carried the wire right up among the black clouds where the lightning was flashing and presently an electric current ran down the wire. Franklin had proved that lightning was electricity. And soon he began trying to store the electricity gathered by his kite and made discoveries which are very useful to us nowadays.

There is one way in which kites are like aeroplanes. Have you noticed that they can only rise when they are moving *against the wind?* Pilots, when they want to take off, always turn their 'planes round, so that they face the wind, and as the 'plane moves off, it rises easier because of the wind which blows against it. And a clever kite-flyer will always start his run at the end of the field which allows him to run against the wind. Why is this? Because the kite depends on the force of the wind to make it rise, of course. All the time, the kite is pulling and tugging at the cord, trying to go *with* the wind instead of against it.

Yet what happens if it is allowed to do that? I remember very well the time when I was flying a kite I liked very much. The string broke when the kite was at a good height, and with a feeling of bitter sorrow, I saw my beloved kite go flapping away, over fields and house-tops, never to be seen again. As soon as the kite starts going with the wind, it is no longer a soaring thing of beauty and strength, but it becomes a weak, helpless, pathetic, object, slowly and hopelessly sinking to earth.

Boys need to be like kites in one thing—they want to rise. I'm sure all of us want to rise high in the world when we begin to work, and we want to rise towards heaven in becoming better and nobler people, too. But the only way of doing that is, like the kite, facing the winds that come and strongly fighting against them. If we do that, we'll find ourselves rising, almost without knowing it.

You will be wondering what these winds are. People who like long words call them the Winds of Adversity, but that only means the troubles and problems that try to blow us over! If a knotty problem comes along at school and you run away from it, that means you won't be able to face the next that comes. But if you tackle it bravely, and keep on until you beat it, you will rise a little way, and be ready for a harder problem. The boy who runs away is like the kite with a broken string, and sinks helplessly, but the one who faces and goes against the wind is the one who rises. The same thing happens too, every time the wind of temptation blows, trying to get us to do wrong. If we let it blow us over, we shall sink; if we go against it, we shall rise. If we ask God, He will help us to keep our faces bravely to the wind in all our difficulties, and it will make Him glad when we rise higher and higher and become cleverer and braver and stronger as the days go by.

Have you noticed that the size and colour of a kite make very little difference to the way it can fly? I have often seen tiny, white kites soaring away in the heavens while big ones, coloured with all the gaudiest hues, have been trying in vain to leave the earth. And I hope that will help us to remember that though we may be small, or we may not be very beautiful or very rich, we can *all* rise if we remember to try and go *against the wind.*

HAROLD ROBBINS.

MEDITATIONS FOR THE INNER LIFE

H. B. A.

Life is like that!

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4.14.

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Matt. 27.32.

All kinds of thinkers have tried to sum up the meaning and significance of **life** in a sentence. Humorists, cynics, scorners, philosophers—all have attempted to epitomize the inner secret of life in a few words. But it just can't be done. Life cannot be defined cryptically. Life is such a mixture of many elements, it cannot possibly be summarized in a few words. Yet many say, **"Life is like that."**

During all the past centuries the keenest minds have diligently searched in order to discover the hidden secrets of life, life's meaning, message and purpose. But most people have only seen glimpses of light....Christ has brought a new light and a new glory to life. But even so each one of us must discover and experience that for himself. And often we are oppressed with our lack of understanding.

Dost Thou not see about our feet
The tangles of our erring thought?
Thou knowest that we run to greet
High hopes that vanish into naught.
We bleed, we fall, we rise again;
How can we be of Thee abhorred?
We are Thy breed, we little men,—
Have mercy, Lord!

—Edgar Lee Masters.

In some way, however, we do get bits of truth; but only bits at the time. This is what perplexes and disturbs so many thinkers. We know so little; and there are so few things we seem to learn. There is a poem which vividly described these disturbing gaps of experience:

Geographers in Afric maps,
Are at a loss to fill the gaps;
And o'er uninhabitable downs,
Place elephants for want of towns.

Life is like that!

Life is uncertain. There are hazards everywhere; and they have to be accepted. In sports it is the restrictions that make the game. The restrictions form an intricate part of life. Conditions, circumstances, environment—all of these go to make life what it is; and they lend uncertainty to it....Life is like a game. It is more than a game, of course; but it is like a game in its uncertainty.

Freedom, considered, seems to be
Only another boundary,

And liberty a picket fence
With one small gate of common sense

And pointed palings of control
Marking the meadow of the soul.

And if in time my fence and gate
Seem insolent and obdurate.

And if rebelliously I lean
Over the gate or look between

The palings and grow keen for some
Unending jaunt to Kingdom Come,

I shall remember in my wrath
I set the posts, I nailed the lath,

And built this sturdy fence to be
My own preferred austerity.

—Harriet Sampson.

Who shall tell thee words whereby thou and all thy house shall be saved?

Then life has so many unexpected and unreasonable blows. **Life is like that!** We read of one such incident in the second Scripture verse at the top. Simon little expected to do such a thing upon his visit to Jerusalem—carry the cross of a malefactor! Our plans are shattered. Our whole life course is forced in some unexpected direction. St. Paul was forced to enter Europe when he planned to enter a new field in Asia. He wanted to go to Rome as a triumphant proclaimer of 'the good news'; he went as a prisoner. **Life is like that!**

What can we do about it? We can be good sports; win or lose, we can go on. That attitude helps. Then there is a sense of humour. And if you can't see the humour in a given situation, you can at least keep pleasant in the soul. This inner poise helps. Another thing is to find some task that challenges, that thrills our very souls. If we can find some task which appeals to our best efforts, and then come to the conviction that there is a **Purpose** and **Power** to help us attain all we should, life has meaning and worth!....Jesus said there was this inner **Purpose,** indeed that there was a directing **Power** at the center of the universe. He dared to believe this and act upon it, even when he faced **Calvary**....This is the challenge of Christianity!

(Prose exerpts taken from "We Face Calvary and Life" by G. Ray Jordan. Obtainable from the Methodist Book Room.)

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits Currency.*

History of Christian Worship

By The Rev. Professor Oscar Hardman, D.D.

Professor of Pastoral and Liturgical Theology in the University of London. $2.50

Professor Hardman, who occupies the chair of pastoral and liturgical theology in the University of London, has undertaken a subject that is of supreme interest to him. He traces the history of Christian worship from the beginning to the Reformation and then onwards to the present, concluding with a chapter on modern tendencies in the Eastern, Roman, Anglican and non-episcopal churches. There is no other book which, in like compass and with similar intention, covers the ground covered here. It is a matter of thankfulness that a history of the development of worship should now be accessible in convenient form. No attempt can be made to improve the methods of modern worship, a thing most of us agree needs to be done, without a historical survey such as Professor Hardman here affords, as a background.

The Parables of the Gospels

And Their Meaning for Today

By Hugh Martin. $2.50

The purpose of this book is to provide an exposition which will be of practical service to teachers in classroom and pulpit, as well as to those who wish to study the parables for their personal interest and profit. The object has been to discover the original meaning of each parable in the light of the best recent scholarship and then to apply its message to the lives of men and women in our modern world.

Christendom and Islam

Their Contacts and Culture down the Centuries

By W. Wilson Cash, D.D $2.50

Dr. Wilson Cash, the General Secretary of the Church Missionary Society, is one of the greatest living authorities on the subject of this book. It traces the reciprocal influences of Christianity and Mohammedanism upon one another, including a survey of the far-reaching modern movements in the Islamic world. The author's discussion of the Christian approach to the Moslem is an important contribution to missionary thinking.

Christianity and our World

By Professor John C. Bennett. $1.25

Professor John Bennett is one of the best known and most stimulating of the younger Christian thinkers in America and is particularly known for his study of modern social conditions. This book is a brief but penetrating discussion of what Christianity has to say to the modern world with its rival religions of Communism, Fascism and Secularism.

Order of Worship

By Rev. N. G. Manickam, B.D. pp. 50

The Rev. N. G. Manickam has fittingly produced this booklet for the peculiar needs of his Tamil Congregation at Taiping. "This booklet has been compiled with a desire to help a large majority of the English speaking Indian Christians, especially Malayan educated ones, to feel at home with us in the Divine Worship in Tamil. It is mainly produced at the earnest inducement of a few of the English Speaking Non Tamil members, from the Telugu, Malayalee, Canarese and even Hindustani groups. I have had to minister unto," writes Mr. Manickam in the preface.

The book is divided into three sections. I. *Order of Worship in Tamil, in Romanized Tamil and in English.* The Order followed here is precisely similar to that used in the South India United Churches. II. *The Order for the administration of the Lord's Supper in Tamil and in English.* Without any deviation, all the essential portions prescribed in our Discipline are included in this section. III. *Lyrics in Romanized Tamil.* A wide range of 60 lyrics from the Revised Christian Lyrics are found here.

There is one point in which we do not concur. It is the Romanization into Tamil of Lyrics to be sung by Congregations composed of people speaking other than the Tamil language. We can understand that in a country like Malaya which is cosmopolitan, the use of a common language may unify Church Worship. Even so, it is not a step in the direction of real devotion. Already there is a complaint that people who sing hymns and lyrics in Tamil do so without understanding the meaning of the words they sing. Singing mere words without knowing their meaning will not edify. This attempt at Romanizing Tamil letters for members of the congregation who do not understand the language does not seem to us to be in the right direction.

It stands to reason that such people would be better served if they are taught the rudiments of Tamil language so that they might join Tamil in their Worship without any artificial aid. Evangelisation costs. We should be prepared to pay what it costs. Such instructions in Tamil to people talking allied languages such as Malyalam, Telugu and Canarese may well result in the establishment of genuine Tamil Churches in the Far East. However, the fact remains that in cases where there is not a sufficient number of people to constitute single congregations on the language basis, this attempt is under the circumstances the only feasible thing in places like Taiping. As a temporary expedient, Mr. Manickam deserves praise in his attempt.

The First Five Centuries of the Christian Church

By The Rev. Professor James Moffatt, D.D., D. Litt.

Washburn Professor of Church History in Union Theological Seminary, New York. $3.00

Dr. Moffatt is too well known to need introduction. His translation of the Bible has established itself, for our generation at least, as the standard of popular translations. In this book he has set himself the task of making the perplexing history of the early church understandable, just as his translation has illuminated many dark passages of Scripture. Dr. Moffatt's great critical judgment has a worthy field in the first five centuries of Christianity.

Psychology and Pastoral Work

By The Rev. Professor E. S. Waterhouse, M.A., D.D.

Professor of the Philosophy of Religon in the University of London. $3.00

Professor Waterhouse is professor of the philosophy of religion in the University of London. His subsidiary subject of psychology has become, however, almost better known than his work in philosophy, and he has broadcast a number of talks on the subject, one series being extended twice till the original six became eighteen. Previous to his college appointment, Professor Waterhouse spent a number of years in ordinary pastoral work and is therefore well acquainted with his subject both upon the practical and theoretical side. As regards the various schools of psycho-analysis, he is the friend of all and the enemy of none, albeit the somewhat candid friend. This book appeals not only to the minister but to the teacher and social worker whose pastoral problems are closely akin.

None Other Gods

By Dr. Visser 'T Hooft. $2.50

Dr. Visser 'T. Hooft succeeded Dr. John R. Mott as General Secretary of the World's Student Christian Federation. His travels and contacts give him unique opportunties for assessing the trends of thought and life throughout the world. He presents us here with a singularly penetrating diagnosis of the modern situation and a convinced and convincing statement of the Christian cure. The old Christendom is dead; but a new one is struggling to be born. Dr. 't Hooft is grimly realistic about the Churches today. He is prophetic and constructive about the Church of the future.

Christ and Prayer

By C. F. Andrews. $1.25

The pressure of the external world makes it harder than ever for modern men and women to find retirement and quiet. Yet never was there greater need for the practice of prayer. C. F. Andrews is known and loved in many lands as a spiritual teacher. Here is the ripe fruit, not only of his own experience, but of his understanding of the needs of many who have sought his help. It is based upon a detailed study of the teaching of Christ about prayer.

CORRESPONDENCE

A Letter from Miss Eva Sadler.

On board M.S. Montevideo Maru, April 7, 1937.

(Continued from August issue).

Dear Friends.

Lorenzo Marques also in Portuguese East is one of the most beautiful places I have ever seen and it is a good thing or our opinion of the Portuguese would not be very high. All the streets are broad with three rows of trees and three walks for pedestrians and some have rows of trees. The houses were also very clean and nice looking. Here we visited the Swiss Mission work. It was very interesting to hear of the development of their work. The Government had no schools for the natives until they started and now there are free Government Schools and they make the most rigid rules for private schools in the hope of closing them. In spite of that the Christian children pay a fee of fifty cents a year and bring non-Christian friends for twenty-five cents a year, often paying the fees for their friends. The people are so poor that it is hard for them to pay the fees and I thought that there was a sound principle in their method which might be tried other places to advantage. The natives are not allowed to live in the white town and it is spreading and the native town has been moved out a half an hour's walk from the mission which was originally in the centre of the native town. Fortunately they have bought a large tract in the new native town and hope to sell the present sight and rebuild there. They have a hospital, boarding school, day school and four missionary residences and a Church on the compound.

Durban in Union is a beautiful city and reminded me some of southern California. The flowers are simply magnificent, there is no other word for them, marigold so large I could hardly believe my eyes, dalhias six inches across and many other lovely flowers and flowering shrubs. We had lunch at the Missionary Rest Home and met over twenty missionaries, some from our own church and others, mostly Americans. One man said he had been at a Missionary Conference and a speaker said the whole world owed much to America for the large number of missionaries they had sent throughout the world and it seems so be true there are more of them. We met the W.F.M.S. worker from Inhambane and she had gone to school with Mrs. Archer. Another one knew Miss Mary Olson and Miss Rank and at one time thought of coming to Malaya. We met a former Taiping teacher who has married and lives in Durban and she dislikes it because of the treatment of the coloured races. We met a Dr. Brooks who was President of Adams College in Durban and had been to Ceylon for a Y.M.C.A. conference—he feels the colour question is handled very poorly in S. Africa. We became more conscious of the problem as we met and talked with more S.A. people and later when we were able to read more about it. We read the two volumes of "General Smuts."

When we reached Brazil and saw the difference we could not help but feel that we had seen two laboratories where two directly opposite methods were being employed and only time will prove the wisdom or folly of each. There is absolutely no colour bar in Brazil. Later when we returned to Brazil and met Miss Corbett's cousin she said a friend of hers had stated the Brazilian idea very well. He said they had solved the colour problem by making no social or political barriers. There are no public functions where a person is excluded because of colour. As individuals we all choose our intimate associates and there are those who choose their companions from other races because there is no social restriction. The negroes here do not understand the attitude of the negroes from the U.S. and S. Africa and the Brazilian Government does not like them to come there.

Port Elizabeth was not specially interesting. Its only claim to fame is a snake farm which we did not bother to see except from the outside.

Capetown at last after one month from Singapore and it was worth it. The fruits here were delicious, especially peaches, grapes and melons. I had the best peaches here that I have ever tasted anywhere and I was so glad to think that I would be having three peach seasons during a one year furlough. There was so much to see and so little time to do it in that we felt we missed much of Capetown. We visited the Museum and rode about the town and beaches. We went up the mountain in the cable car or rather I did and Miss Craven watched me go. It was thrilling to look down on the city and harbour and the point where the two oceans meet. It is curious that the Indian ocean is always warm and suitable for bathing and the Atlantic is always cold and very rough. Even to walk along the shore the breeze from the water is very cold on a warm day.

We left Africa, glad for the opportunity of the visit but feeling it was far too short. The next time I would want to stay at least a month in Africa.

Santos and South America after ten days on the ocean The harbour and approach to the city is beautiful but there is nothing much to the city itself. It has one lovely stretch of beach and a wonderful Orchid Garden. From this port seventy percent of the world's coffee is shipped. From this port we went over a beautiful mountain road to Sao Paulo, the capitol. We did not know of any missionary work here so visited and saw the sights in our usual manner, choosing busses and streetcars and making the circuit. The flowers in the flower-stands here were even more beautiful than in Durban but we didn't see many in the yards like in Durban.

It was a Sunday and we did not know when we left Santos that we would have to return after dark so we were a little afraid when we realized we had to go down that hill in the dark but it was a beautiful sight to look down on the lights. Since we are alive to tell the tale we are glad we had to do it.

Buenos Aires where we left the Africa Maru and had fifteen days before boarding the Montevideo Maru. Miss Craven had written to the senior W.F.M.S. lady and so we had some one to meet us. We stayed at the Seminary for Young Women with Dr. Rhode Edmiston who proved to be the only W.F.M.S. worker in the town. We had plenty of time here but many things to see and were on the go every day. From here we went to Montevideo and visited Miss Reed at Crandon Institute. The next week we went to Rosario a four and a half hour ride across the prairies to visit Miss Donahue at the School there. Both of these ladies are Philadelphia Branch missionaries and I have frequently heard of them while at home. I am glad to have had this visit to S.A. for my ideas regarding their work have been completely changed. We met all the Protestant Missionaries one evening when they met to welcome Dr. Barstow of Hartford Seminary. We spent a delightful evening at the home of the Rev. Stuntz, son of the Bishop. They had just been transferred from Bolivia and Mrs. Stuntz showed us pictures, curios and costumes from there. We also met Dr. and Mrs. Stockwell who is considered a Spanish scholar and interpreted for President Roosevelt. They have the Seminary and are very interesting people.

When we boarded the Montevideo we found that eleven of the thirty passengers had been on the Africa. We had a great time exchanging experiences. Four days later we reached Santos again and went straight to Sao Paulo.

(To be concluded).

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

THE FOUR SEASONS

Dear Editor,

I live in the United States of America. I think that living here is much better than in a country where there is only one season.

I would get tired of not having a change now and then. Here we have the four seasons of the year: spring, summer, fall and winter. In every season there is something new to do.

In spring after the snow is melted the farmers sow their seed. The small dainty spring flowers appear before the grass and leaves. My favourite spring flowers are the violet, the Dutchman's breeches, the crocus, the shooting star and the blood root. There are many birds that return from the south such as the blue bird, the robin, the goldfinch and many warblers.

Summer brings hot weather. School closes and we enjoy three months of vacation. There are many berries such as the blackberries, the raspberries, the gooseberries and strawberries.

Fall is a wonderful time. The apples are big, rosy and very good to eat. The farmers' crops are ripe. The grain is harvested. The corn is husked. The leaves on the trees are red, yellow and brown before they fall. The purple grapes in the vineyards are ripe.

Then comes winter, the play time of the year. Of course it is cold but we dress warmly. The snow covers field and town making every thing white. Children get out their sleds and cost down hill. Skating and skiing are also popular winter sports. At school we make snowballs and throw them at each other.

I have a missionary aunt, Miss Ruth Harvey, who lives in Ipoh. She misses winter terribly.

Really, I think that the state of Minnesota in the U.S.A. is better than any other place in the world.

Ruth Marie Fosness (10 years old)
Bricelyn, Minnesota, U.S.A.

A RICKSHAW PULLER

He is a Chinese wearing short, dirty, roughly made trousers and a half-torn coat. He wears a hat which is so old and dirty that it looks like a heap of rubbish. His face, hands and legs are browned by the burning sun. He has never worn a pair of shoes so his feet are rough. His body gives out an odour because he perspires every day and does not change his clothes often. He has very bad manners as most rickshaw pullers have.

He works very hard and earns only about seventy-five cents a day. He has to go out with his rickshaw early in the morning and walk all around the town, looking for passengers. Sometimes he cannot find even a passenger; then he will sit down with some other pullers and talk the time away. He is not very well paid for he gets twelve cents for going every mile. His work is harder when rain falls because the ground is slippery so he has to pull harder.

The rickshaw does not belong to him, it belongs to someone else. He hires it for thirty cents a day. He lives in a lodging house with other rickshaw pullers.

His wife is in China and he has to send money to her every month. The rickshaw puller is not an opium smoker as most others are, so he manages to live happily. He takes two meals a day. He has poor food to eat. He cannot enjoy himself very much except that he goes for a night walk every Sunday.

Wong Siew Wai,
M.B.S., Std. VI A,
Kuala Lumpur.

A UNIVERSAL LANGUAGE FOR THE WORLD

A universal language for the world is necessary, especially at this time of crisis and international feelings. There are many languages spoken in this world. Some races such as the Chinese and Indians have no common language in which all the people in the country can speak fluently. Instead they have dialects. The people in North China speak a different dialect from the Chinese in South China. Thus it is very difficult for them to express what they wish to say to each other. Quarrels are often the result of the misunderstandings.

When there is a universal language in the world, the world will be at peace. With peace trade flourishes. Business of all kinds will spring up. All the people will be prosperous. Everybody will be as happy as larks. People in different parts of the world will be in touch with each other. Some of the ways in which they keep in touch with each other are through the radio, wireless or correspondence. But all these will be useless if they have not a universal language, for they will not be able to understand each other.

People will be anxious to travel about for there is no need of learning a foreign language. They will learn more by sightseeing and exchanging of views and ideas with other people of different countries. Interpreters will then be unnecessary. And the world will be a better place in which to live.

With a universal language in this world, there will be better understanding among the nations. They will learn to co-operate and discuss matters peacefully. The standard of education will be raised for there are many ambitious people

more of the universal language.

We hope the day will come when a universal language will be born into this world, a language which everybody knows and loves, a language which brings closer relationships between the nations of the earth.

Koh Eng Kim,
Std. VI.
A.C.S., Malacca.

"CLOCKS"

Clocks are the messengers of life and death. To a prospective bride, the regular and care-free "tic-toc" sounds of the clock seem to succeed one another with extreme sloth. On the other hand, they seem to overtake one another with unprecedented celerity in the case of the prisoner at the dock, awaiting his death sentence.

Strange as it may seem, all the great issues of the world are determined by the clock. This timepiece, with its infinitesimally moving hands, is a requisite in every home, rich or poor. Yet it is only a mechanical device made by man's skilful hand.

The history of clocks dates back to the thirteenth century when the first early timepieces were constructed. At that time, clocks were not common and they served as curios. Later on during the fifteenth and sixteenth centuries, more clocks came into being and were used by the more opulent men in Europe. Comical and performing clocks were then very popular.

There was one at Basel in Switzerland, arranged so as gradually to protrude a long tongue as the pendulum vibrated. The famous clock at Strassburg, originally constructed in 1574 and remade in 1842, displays a whole series of scenes which include processions of the apostles and other persons, and a cock that crows! In Venice, there is a clock which has two stiff bronze giants that strike the hours!

The construction of a clock is not a complicated one. It consists of a train of wheels, actuated by a spring or weight, and provided with a governing device which so regulates the speed as to render it uniform. It also has a mechanism by which it strikes the hours on a bell or gong.

At every striking of the clock, thousands of children are born, numberless people "dine with Mohamat," great ambitions are fulfilled, cities rise and fall, and historians incessantly make additions to the archives of history.

Yeoh Keng Cheong.
London Matriculation Class,
A.C.S., Penang.

MY EXCURSION WITH SOME FRIENDS DURING MID-YEAR VACATION TO PAGAR ALAM

After about two hours in the train from Palembang we arrived at "Parabo Moelih," a central station of south Sumatra, where we had to change trains. At this station the railroad branches to many places.

At three o'clock sharp we reached Lahat and soon we joined a bus owned by the Railway Company, a special bus for carrying passengers and mails. An hour later our bus began climbing the mountain ranges. The driver had to be careful of driving and be familiar with the road otherwise the car might drop down into the river. You see these ranges are from 1000 to 2000 feet in height from the base. The longer we drove the higher we climbed, way up to the mountains where we can see the gorgeous slopes on which villages and farms are built. Though the road is good it is so narrow, that we had to stop when we met a car.

About two hours from the station we reached a village where tourists and school children often enjoy the beauty of nature and cold weather. It is Pagar Alam. It is so called I think because it is surrounded by mountain ranges and is situated right in the centre.

In the evening we dropped ourselves with our baggage into a hotel named "Dempo." It was already 5 o'clock and then we made ourselves feel happy by taking our bath and by resting.

The following day when we arose, we saw the beauty of nature and the mountain peak seemed to be barren of any plant. The weather was so good, but we did not get to take our bath every morning because of the cold air. That morning we soon made a plan to go to a certain village 18 kilometers away, to Lawang Agoeng and hired a car. Here you will find a waterfall with its water falling down from the steep rocks. The water is so cold, ten times colder than ice drinks. When we conversed with our friends it was rather difficult to be heard unless we shouted; because of the roar of the waterfall. We dared not swim near its falls, because it made great waves.

Abdul Majid and Mates at Lawang Agoeng Waterfall.

After enjoying ourselves about an hour of swimming, we soon dressed and returned to the car. Villages in this locality are many and the natives speak a different tongue. They have their own mother tongue, which is called "Pasemah" a language which is rather rough to hear.

We soon made our way back to the hotel to take our tiffin. We had a good appetite every day during our visit in this place due to its cold weather.

July 13th was Monday. While visiting the market, we met our friend, Moestafa, an Arab, an ex-student of our school. After conversing with him, he promised to take us to a village by his own grand "Plymouth" sedan.

We soon bought many bundles of rice and bottles of drinks to be taken on the way. At about 1.15 p.m. we were ready again to start. About two hours later we passed through many villages; and the natives were curious to see the newcomers. Here we came to compare the scenery of the mountain Alps with that of these mountain ranges. It seems to me the country of Switzerland has similar views and weather. We took many snapshots of this place.

On the following day in the evening, July 14th we hired a car to climb the slopes of the "Dempo" mountain. No stranger is allowed to enter unless he has permission to see the tea plantation and its factory. The slope is quite narrow, just enough to accomodate one car. We could find so many quarters in which the coolies live. The higher we climbed the lighter the air we breathed. We felt pleasant to breathe the pure air. Mountain ranges are so beautiful with valleys planted with tea and coffee. When we reached the middle part, a half way to the peak, we could no more see Pagar Alam. It is so high that even a man cannot be seen when standing at the base. The rainbow was below us at that time; our clothes were damp with moisture.

H. ABDULMAJID,
Standard V,
Methodist Mission School,
Palembang, Sumatra.

Four students of the Methodist Mission School, Palembang, visit the highlands of South Sumatra. Read about the trip in Abdul Majid's letter, page 27.

THE REV. PAUL S. H. HANG and family, includin his father from Hinghwa, China. **Mr. Hang** is pastor o the Hinghwa Methodist Church, Singapore, and Chines Secretary of the Methodist Book Room.

London Matriculation Class, Anglo-Chinese School, Penang.

MR. HO SENG ONG who contr butes an article to this number of th Message entitled "Indigenous Leade ship" is spending the school holida vacation at Kilat Garden, Camero Highlands, with his family.

MR. LOW FOOK CHIN, an ol boy of the A.C.S., Sitiawan, died in th Lumut hospital on the 17th August. H leaves five children and his wife t mourn his loss. The Rev. Shin Yu Sho conducted the funeral service assiste by the Rev. C. E. Fang.

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"The motorist that hits me will certainly be sorry," said the dusty pedestrian.

"Why?" asked his companion.

"Because," said the other, "I'm carrying a stick of dynamite in my pocket."

"We were slowly starving to death," said the great explorer, at the boarding-house table, "but we cut up our boots and made soup of them."

"Sh-h-h! Not so loud," exclaimed a fellow-boarder. "The landlady might hear you."

"The man who occupied this room," said the landlady, "was an inventor. He invented an explosive."

"I suppose those spots on the wall are the explosive," said the roomer.

"No," said the landlady. "They are the inventor."

He: "I guess you've been out with worse looking fellows than I am, haven't you?"

No answer.

He: "I guess you've been out with worse looking fellows than I am, haven't you?"

She: "I heard you the first time. I was just trying to think."

Some of the Best Things in the Programme of Life

The best law—The Golden Rule.

The best education—Self-knowledge.

The best philosophy—A contented mind.

The best theology—A pure and beneficent life.

The best war—To war against one's weakness.

The best medicine—Cheerfulness and temperance.

The best music—The laughter of an innocent child.

The best science—Extracting sunshine from a cloudy day.

The best journalism—Printing the true and beautiful on memory's tablet.

The best telegraphing—Flashing a ray of sunshine into a gloomy heart.

The best biography—That life which doubles the joy and divides the most sorrows.

The best navigation—Steering clear of the lacerating rocks of personal contention.

The best diplomacy—Effecting a treaty of peace with one's own conscience.

The best engineering—Building a bridge of faith over the river of death.

The Catch

Applicant: "And if I take the job, am I to get a rise in salary every year?"

Employer: "Yes, if your work is satisfactory."

Applicant: "Ah, I thought there was a catch in it somewhere."

Badly Expressed

Tommy and Billy had been fighting on their way home from school.

The teacher received the following note from Tommy's mother the next day:

"Dear Sir,—As one of your scholars hit my boy in the eye with a stone, he can't see out of it. So will you please see into it?"

I Should Say So!

Auctioneer: "What am I offered for this statue of Jefferson?"

Voice from crowd: "That isn't Jefferson; that's Bach."

Auctioneer; "Thanks, brother. Guess I'd better dust off my Bible!"

Sh-h!

A gentleman was walking down the street with his little boy at his side when the youngster cried out, "Oh, Pa! There goes an editor."

"Hush, hush," said the father. "Don't make sport of the poor man. Goodness knows what you may come to yourself some day."

Huh!

Mr. and Mrs. had just returned from church service.

Mrs.: "Did you notice the new hat Mrs. Brown had on today?"

Mr.: No—er—I'm afraid I was dozing a little.

Mrs.: "Huh; a lot of good the service did you!"

A.C.S. Sitiawan Official Opening.

The official opening of the A.C.S., Sitiawan, will held on October 16th at which time the Hon'ble the British Resident of Perak will be present. All old boys and old girls, friends and patrons of the school will be welcomed. The function will begin at 5 p.m.

Tamil Pastors' School, Malacca

Twenty-five pastors and catechists from all Methodist centres of Malaya met in Malacca for the annual Pastors' Training School held from Wednesday, August 25, to Thursday, September 2. Associated with the dean, Dr. R. L. Archer, were several of the Tamil pastors acting as the faculty who led courses of study recommended by the Committee on the Conference Course of Study,. MR. D. SAMUEL, an evangelist from India gave a series of lectures in Tamil daily at the Suydam Girls' School from October 26 to September 1st. On Sunday he preached at the Tamil service at 9 a.m. MR. M. THANGAMUTHU BAGAVATHAR and MR. R. ZACHARIAS conducted a lyrical preaching service at the Suydam Girls' School Saturday night.

The Rev. Goh Hood Keng's Evangelistic Tour in Java.

From 11th to 25th July the seven churches from various denominations which have been united into the Chung Hua Chi Tuh Chiao Hui (Chinese Christian Church) of Java, namely Batavia, Buitenzorg, Bandoeng, Cheribon and Indramajoe in West Java, and Semarang and Poerworedjo in Middle Java, enjoyed the spiritual messages delivered by the Rev. Goh Hood Keng, who was kindly permitted to make an evangelistic tour of Java by his church the Straits Chinese Methodist Church, Singapore.

The Rev. Hood Keng had to move about from town to town every two days, and to preach once a day on week days and two to three times on Sundays in order to fulfill an overloaded programme which had been arranged by the Committee on evangelism. The fact that the programme could be carried out without any hitch certainly testifies to Mr. Goh's zeal for Christ and his desire to save souls as well as to the abounding grace on him.

The meetings throughout Java were all very well attended. In Batavia the climax was reached when on Sunday, July 25th, Mr. Hood Keng found himself in a packed hall. The people were just packed like sardines in a tin so that there was scarcely room for Mr. Hood Keng to move about when, at the request of the Official Board he baptized sixteen adults and seven children.

Mr. Goh Hood Keng's sermons were very much appreciated as containing the spirit to persuade people to believe in the Lord Jesus Christ as their Saviour, and to live, by God's help, a Christlike life, which latter emphasis is not sufficiently stressed by some preachers in Java. Many people took a stand for Christ.

In closing we wish to thank Mr. Hood Keng for deepening our faith and reviving our souls. Our thanks are also due to the Straits Chinese Methodist Church for having permitted their pastor to come and bring Christ's message to Java.

OON TECK CHEW,
Secretary, Java Church Union.

PROFESSOR ARTHUR H. COMPTON, eminent young physicist and Nobel Prize winner, has been installed Chairman of the Laymen's Missionary Movement, Chicago. Professor Compton has served on the Committee for eight years.

THE REV. AND MRS. DOUGLAS P. COOLE and two children will be sailing for home, leaving Penang October 21st by the "Ranchi" to Yokohama. Mr. Coole writes, "Then if the law allows by the Dollar Liner Cleveland from the latter port, arriving in San Francisco on November 23rd. Then we go on to Mrs. Coole's home in Moundville, Missouri, which will be our temporary home until further plans are made."

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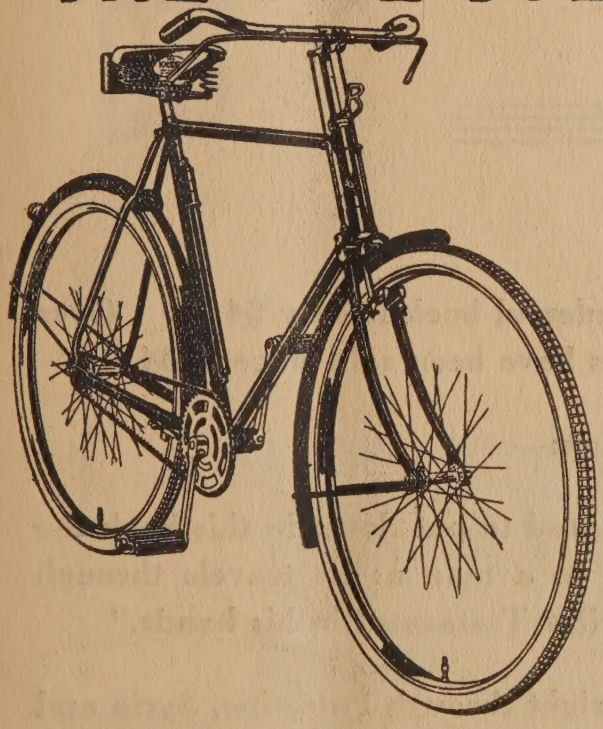

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